

ye visited me: I was in prison, and ye came unto me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you: forasmuch as ye have done the foundation of the world? Amen.

Respectfully, your brother,
H. ROBERT

Lucius Boltwood.

MR. GARRISON:

As the temporary editor of the Free American, I have had occasion to notice your inquiries in regard to Mr. Boltwood. I make no complaint that you do not copy the information given, which you have no reason to believe incorrect; or that your inference is accompanied with a remark not very complimentary to myself. You are welcome to make such use of the information as you may think proper.

speak of me as you will. When you come
 rightly, I will thank you. When you speak
 of me, I will cheerfully forgive it. The duty of
 terness, on my part, towards you, has passed.
 I only request you to correct one remark in my
 last paper, in this connection. Speaking of
 erty Party, you say :

'Our estimate of new organization abilities is very low indeed; and we do not think confidence can be placed in the religious or political ability of any of its candidates.'

The error of representing 'new organization' and the Liberty Party and its candidates as

cat, is surely great. Sewall, Jennings, J. E. Cat, John N. Barbour, G. Adams, J. K. Hays, W. F. Mellen, Thomas Andros, J. A. Saxton, host of others, in our State; James C. Jackson, ther Myrick, Dr. A. Brooke, Thomas Earle, G. P. Miller, and many others, have not become organizationists, because they have joined

erty Party. At least, it is news to me, and I shall be agreeable news. Nor have Lewis Tappan, Judge Jay, John T. Norton, Samuel Williams, G. Shipley, Jas. M. Whitton, and others, made 'new organizationists,' because they are opposed to the Liberty Party. It must be said to every one, that the question of independent action is a question of life and death.

that action is no longer, if it ever was, posed
least question between old and new organizations
more than the duty of withdrawing from
pro-slavery ministers and churches. Was
speak of our candidates for office, as if they
ed to one party, when they are taken indiscrimi-
ly from both? There are no firmer friends

organization than quite a number of the candidates of the Liberty Party. For one, I rejoice in the great purposes, for which, in my view, the association of our societies was justified and accomplished. Henceforth, it should be our desire and endeavor to act together whenever we can, without any compromise of principle—that should never be given.

May I respectfully add, that if you have any question as to the fidelity of any one of our Liberty candidates for office, it would be better to state it, in *definite terms*, than to speak of a "question."

Show me that one of them, like Borden, or G. T. Davis, will bow down to slavery, in the degree, for any purpose, and, so far as my influence goes, no liberty voter shall sustain if he belong to a pro-slavery party, whatever professions, we will not trust him. Excerpt

us, that such a man will desert the slave in the hour of peril, when party calls him. Elected as a Unionist, he may be expected to give the entire influence of his office against slavery; which would ask of a legislator.

Yours, &c. CHARLES T. TORREY

Letter to W. L. Garrison from a member
Society of Friends in England.
DARLINGTON, 9th mo. 25th, 1840.
ESTEEMED FRIEND, WM. L. GARRISON:
Although thou and I are strangers to each other, yet I have been

personally, my heart prompts me to send these lines, expressive of my deep interest in the anti-slavery and non-resistance principles, of my desires, on behalf of thyself and co-sectarian, that from whatever quarter opposition to you may arise, you may still be strengthened, 'as seeing Him who is invisible'—and the

Time was when I knew thee only by thine
of new organizationists; and they called the
latitudinarian.' Time came, when a *control* was
put into my hands an article of thine, in
'Our Own Affairs.' This explained the

and I at once saw that thou hadst earned for the former appellation, by boldly putting aside systems of men, and reckoning thy latitude from the first meridian of this dispensation, Christ, and that thy latitude was as far from the equator of orthodoxy of the day, as was the practice which He preached from the traditions said to be

vances of the Scribes and Pharisees of our day. Ah! it is truly affecting to think of the thousand of your land, who, with hands full of blood, are daily offering up to the living God with words and ceremonies, sacrifices which will not answer in the day when He shall come to judge them? 'Thou thoughtest that I was altogether an one as thyself.' And your religious teachers

the so-called successors of Him who opened the kingdom of heaven to the poor by His commission with, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the blind, to preach deliverance to the captives, to open the eyes of the blind, to set at liberty them that are bruised,' &c.—what will these answer?

'day of the revelation of the judgment of God' will give to every man according to his work." Theological words—their priestly robes—their positions of peculiar sanctity—what shall these avail that awful day? These considerations should lead me to rejoice on behalf of those who are withdrawing from pro-slavery churches in your land.

communion hath light with darkness? Or
concord hath Christ with Belial? Or
those who have received the gospel as "good
of peace on earth, good will to men," unite as
worshippers with those who uphold a system
of bloodshed and oppression? We know that the
belief of the gospel will, according to the indi-

measure of faith, invest the present with the value of eternity; but those who uphold slavery say—
'We do not believe in a future judgment—immortality of the soul—or in the necessity of regeneration; and thus we are free to torture bodies, and withhold the light of the gospel from the minds of our fellow-creatures.' This be-
liever

apprehend, the real position of slaveholders and their apologists, it is surely high time for a man on this point. If by a Christian is meant a follower of Christ, then it is plain enough that no slaveholder is a Christian; for Christ taught, "Whosoever would that men should do unto you, do ye even so to them: this is the law and the prophets."

* A good tree cannot bring forth evil fruit; neither can a bad tree bring forth good fruit. Every tree that bringeth not forth good fruit is cut down, and cast into the fire. Therefore, by their fruits ye shall know them.'

ciple, though I am not as yet able to understand the details. It appears plainly that, as a citizen, I am bound by the law of his Master to forgive my enemies, even until seventy times seven, but I am not bound to use the law of the land, which is that of retaliation, and if he may not use it on account of his moral fitness, he cannot consistently choose others to do so.

minister it to his fellow-men. Still, how are the laws to be repealed, except by the efforts of the men in their parliamentary capacity? The people of this world, in power, will continue to promote their own interests, and not those of the poor who remain unrepresented, and whose laws continue to spread their deadly influence.

influence. What appears to thee to be the
 duty of christian men in our country, in
 this matter? Inconsistent with the foregoing
 appear to be, I cannot tell thee-how much
 I admired the conduct of those who opposed
 the setting up of abolition candidates in your country,
 thus preserved the moral dignity of the cause.

In conclusion, I would remind thee that which hath said,—If thou draw out to the hungry, and satisfy the afflicted soul, shall thy light rise in obscurity, and thy darkness as the noon day; and the LORD shall continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a tree that beareth fruit, and thy leaf shall not fall: and thou shalt prosper in all that thou doest, and shall be happy, and thy way shall be multiplied.

ed garden, like a spring of water whose
not.' That such may be thy experience in
sire of Thy friend,
MARY MARTIN

Mrs. Jarvis, the wife of Rev. Dr. Jarvis, and
ter, it is said, have joined the Roman Catholic

at Brooklyn.

